

# Home Mission Echoes

"The Country for which I lifted up mine hand to give it to your fathers."

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MARCH, 1906

No. 3



SCENE NEAR LODGE GRASS, MONTANA.

510 Tremont Temple  
Boston

## Topics for 1906.

**JANUARY.**—The South—Freedom. Resources. Perils. Encouragements.  
**FEBRUARY.**—The North—Alaska. Extent and Resources. Social and Religious Condition.  
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**AUGUST AND SEPTEMBER.**—Intemperance. Its Effect upon Missions. Danger to New Sections of Country.  
**OCTOBER.**—The Outlook for the Year. On the Field. Among the Churches.  
**NOVEMBER.**—Mormons. Danger to Government. Danger to Society. Danger to Church.  
**DECEMBER.**—The Treasury. Its Need. Our Obligations.

## HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor, and Mr. Jas. McWhinnie, Assistant Editor. Rev. Howard E. Grose has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

**Note the remarkably low terms:** Subscription price per year, twenty five cents. Five copies and upwards to one address yearly, twenty cents each.

Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

HOME MISSION ECHOES will be sent to all subscribers until ordered to be discontinued, when all arrears must be paid.

All moneys and letters pertaining to subscriptions should be sent to Gertrude L. Davis, Business Manager of HOME MISSION ECHOES, 510 Tremont Temple, Boston, Mass.

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## Briefs

A FINE picture of Mrs. L. B. Philbrick has been given the Society by Mr. Philbrick, and it has been placed upon the walls of the Corresponding Secretary's room. Mrs. Philbrick was a beloved member of our Board of Directors and we prize this generous gift.

OWING to the change of rooms, and the confusion caused by repairs, the Secretary has been unable to send letters to the teachers as frequently as usual. We ask them to send their Annual letters for the Annual Report, so it may reach Boston by March 20th.

In February ECHOES was a request that our readers consult the pink slip upon the paper noting the date when the subscription expired. We did not know when this item was sent out that owing to the fire in the building of the Boston Mailing Co. some other method was used in addressing the paper and the pink slip was omitted.

THE Annual Meeting of the Woman's American Baptist Home Mission Society will be held in the First Baptist Church, Beverly, Mass., May 2nd and 3d, 1906. Full particulars will appear in April ECHOES.

MANY circles have sent barrels and packages to our Mission at Two Gray Hills at Christmas time and are uneasy because they have not been acknowledged. Mrs. Wright has been quite ill. In her last letter she speaks of having thirty or forty letters to write in acknowledgement of bundles of patch work and barrels which she has received. She says, "I hope those who have so kindly sent us Christmas supplies will be patient, as I have so little strength I can not write much." Will the individuals and circles be content with sending these comforts and not expect an acknowledgment? Mr. and Mrs. Wright have been granted a leave of absence for two months while the house upon the new mission premises is building at Toddler. We must not burden these overworked missionaries with unnecessary letters.

# Home Mission Echoes

"Our Echoes roll from soul to soul,  
And grow forever and forever."—*Tennyson.*

Vol. IX.

FEBRUARY, 1906

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## Editorial

THE following financial statement has been sent to each woman's circle in New England. We ask that it be given prayerful attention.

### FINANCIAL STATEMENT.

The Woman's American Baptist Home Mission Society has come to a time of need. When the Board of Directors met in June, 1905, to make their appropriations for the year 1905-1906 they decided that they could at least take on the same amount of work as during 1904-1905. What is the present condition of our treasury?

|                                                          |                    |
|----------------------------------------------------------|--------------------|
| Amount borrowed to February 1, 1906                      | \$15,019.74        |
| Amount needed to cover current expenses to April 1, 1906 | 8,356.84           |
| <b>Total</b>                                             | <b>\$23,376.58</b> |

Remember, this sum will simply cover our indebtedness to April 1, 1906. It does not provide a balance for the beginning of the new fiscal year, which is always needed to meet the expenses of the summer months, when little money comes into our treasury.

We have seventy-five teachers and missionaries doing valiant service on the field. Their letters tell us of progress in all lines of work, and of wonderful conversions. We do not believe our loyal sisterhood wish to withdraw from these white harvest fields. Perhaps some woman of means who loves our work will help us with personal gifts. Perhaps our readers know why some Sunday Schools have forgotten Alaska this year, and will bring the subject to the attention of Superintendents. We appeal to all individuals, Sunday Schools, Young Ladies' Societies, and all our Circles to help in this time of need. The burden is too great for the Board of Directors to bear. For Christ's sake we lay upon the hearts of our constituency our Woman's American Baptist Home Mission Society in the present crisis.

M. C. RETKOLDS,

*Corresponding Secretary.*

THE twenty-fifth Anniversary of Spelman Seminary, Atlanta, Ga., will be held in Howe Memorial Chapel, Rockefeller Hall from April 6-10. The occasion will be one of profound interest. We hope a large number of New England people will make an effort to visit the school at this time. The presence of northern friends will encourage the noble women who have worked so successfully during these years, and will also help our work in the circles at home.

¶ In 1889 there stood before the meeting of a Woman's Home Mission Board in New York City the grandson of Father Gomez. In his hands he held the old worn Bible which Gomez through some providence hearing of the Word of God, travelled 150 miles to purchase, borrowing a yoke of oxen and leading one which he sold for \$25.00 to pay for the book. It led him to renounce Romanism, though when he bought it he did not so much as know of the existence of a Protestant church.

¶ "Some people look with contempt upon New Mexico regarding it as a land of deserts and casti. A Senator arguing against statehood said, 'When God made the world, He said it was good. Then He took up some scraps that were left and made New Mexico and Arizona.' A good deal can be made out of scraps. The greatest pine forests, and the greatest deposits of coal in the United States are found in New Mexico. There are sheep enough if touching each other, to make a flock reaching from San Francisco to New York. A marvellous climate and choice fruit are also in this territory."

¶ The school at Murrow Indian Home in Atoka, I. T., was never so prosperous as now. There are about eighty or ninety children under the care of three very efficient teachers. But with all this encouragement there is a very serious question confronting the management of this enterprise at this time. From what sources can money be secured, with which to build the buildings necessary to shelter the hundreds of children so soon to come under their care?

They had hoped to erect two buildings this season, to cost about \$5,000 each, but up to this time have been unable to do so. If the many friends of this Home would come to the help of these workers, they could soon accomplish the desired end.

¶ The day of Prayer which was observed by the Woman's American Baptist Home Mission Society, upon January 26th was a day of spiritual blessing. A large number were present both morning and afternoon. It was indeed a day of Prayer. We feel sure the work of our Woman's Society has a warm place in the hearts of the women of our churches.

## The Woman's American Baptist Home Mission Society



THIS Society was organized in 1877 in the old Tremont Temple. In May, 1878, it was incorporated under the name of the Woman's American Baptist Home Mission Society. This is a long name and we often wish it could be shortened. Some individuals and circles have attempted it, but such attempts always bring confusion. This name was given because we were practically an auxiliary of the American Baptist Home Mission Society, and also to distinguish our Society from the Women's Baptist Home Mission Society, which has its headquarters in Chicago. It is very necessary to give the correct name to each organization. The object of our Society was the evangelization of the women among the freedmen, the Indians, the heathen immigrants and the new settlement of the west. In 1888 an act to enlarge the purposes of the Society was passed by the Legislature and it was empowered to carry on its work of evangelizing and educating the women and children in any part of North America.

The officers of the Society are a President, one or more Vice-Presidents, Corresponding Secretary, Treasurer and Clerk. Also a Board of Directors, composed of fifteen women. This Board meets with the officers the first Thursday of each month to transact all business of the Society. The members of the Board are divided into special committees, Advisory, Finance, Publications and Meetings Committees, with whom the officers confer concerning the work when it is not advisable to call together the whole Board. This Society in conjunction with the American Baptist Home Mission Society sends out *Home Mission Echoes*, a paper which gives information concerning the work of each organization. One or more State Vice-Presidents are appointed by the Board for each State, who under the direction of the Corresponding Secretary look after the Woman's Home Mission interests in each State. It is her duty to appoint and supervise the work of Directors in her State, and through the Directors keep in touch with each local circle.

The work upon the field is for the most part done by means of Christian boarding schools and among the Chinese, Blanket Indians, and in Porto Rico by missionaries. Seventy-five teachers and missionaries are looking to the Baptist women of New England for support. These are located among the negroes in the South, in Indian and Oklahoma Territories, in Mexico, and New Mexico, Cuba, Porto Rico, Alaska, among the Chinese on the Pacific coast, and among the Swedes of New England. If we had sufficient means we would place missionaries among other nationalities who sorely need the gospel in their own tongues.

The work of correspondence, care of money, sending out literature, editing *Echoes*, preparing leaflets and presenting the work in the churches is only a part of the load which the officers bear. The responsibility which rests upon them for the right conduct of the Society's affairs is never lifted. What is needed at the present time by the officers, the workers at home and in the field, is the power of the Holy Spirit. When all the women of our churches are softened by His blessed presence we shall see an awakening in our schools and mission field, and increased interest in the lost ones of our land by every Baptist woman. Will our readers pray that the work and the workers may receive power from above?

## Our Rooms



THE *Home Mission Echoes* wishes to promote a closer acquaintance between its readers and the Board of Directors of the Woman's American Baptist Home Mission Society. As we are now at work in the new rooms about which we wrote in the February issue, we will try and give you a familiar talk concerning our new quarters. As our callers leave the elevator upon the fifth floor of Tremont Temple they pass up the familiar corridor to 510. They have been accustomed to find three desks in this room, and the effect upon many of our visitors has called forth the remark, "How crowded you are here. How can you accomplish anything?" Our patient Treasurer has counted the money and kept her accounts accurately, but the strain of caring for money in so much confusion as has been necessary with so many calls for other objects, has been great. At 510 we find our Superintendent of Alaska and Literature, established, with improved facilities for the care of her literature. Mrs. Peckham, the General Assistant, also has a desk in this room. Beyond this room, opening into it by folding doors is the room of the Treasurer. It seems too good to be true that she now has a room of her own. Her desk is where the women of the churches come to pay the money raised by the circles, and also where subscriptions to *Home Mission Echoes* are paid, for Miss Davis is Business Manager of our paper and all money for it passes through her hands. While there is little new furniture at our Treasurer's disposal there is room enough for what she has to be so arranged as to add greatly to her convenience. Just beyond the Treasurer's room, connected by folding doors, is the room of the Corresponding Secretary and Editor of *Home Mission Echoes*, who has never had anything but a corner of the stock room (not a corner in stocks) during the past ten years and never a room of her own during the nearly twenty years of her official connection with the Society. The added light and purer air of a whole room, already acts like magic upon her spirits. The stock room across the hall is still retained and is indispensable to the efficiency of our work. Here we find a convenient counter where our leaflets are packed and sent away, instead of the back-breaking process of old, packing them on the floor. The type writer and neostyle are also here. We expect soon to send out monthly letters to our circles directly from our mission fields. In this room also the Alaska boxes will be packed and sent on their way. It may be asked if this added room does not cost a great deal for rent and furnishing. An added cost for rent has to be met, but these enlarged quarters were necessary for the best interests of the work and also for the health and efficiency of the workers. The extra furnishing has not cost the Society one penny. All needed furnishings have been given by interested friends. We have nothing elegant, but convenience and comfort, for which we are truly grateful. We ask our friends to visit us when they need help for their Home Mission work.

## Women to the Front

An Oregon pastor feels happy and strong in being able to report:

"My church grows in interest if not in numbers. Yesterday there were thirty-five present, thirty-two of them women and three men. This has been a distinctively woman's church since its organization. Women for deacons, women for trustees, in fact every office filled by a woman. It is an heroic band of mothers fighting against every form of evil in the town and in the community."

## Home Mission Echoes

### Our Neighbors



As we enter 510 Tremont Temple we see upon the door the name of Mrs. James McWhinnie, Superintendent of Literature, Alaska.

Gertrude L. Davis, Treasurer, *Home Mission Echoes*, is marked upon the door of room 509.

Passing along the corridor upon room 508 the name Mrs. M. O. Reynolds, Corresponding Secretary is placed. Just beyond upon the doors of 506 and 507 we see American Baptist Home Mission Society, and the name of the District Secretary for New England. If our Woman's Society has been cramped for room during these years how has it been possible for a man of Dr. Haslewood's mental and physical make up to endure such narrow quarters during the past ten years? As we note the comfort and convenience of his new office, we rejoice that our Home Mission Society has in the city of Boston suitable rooms for a Society, which holds such an important place in our denominational life. The whole front of the fifth floor of Tremont Temple is now occupied by the Home Mission Secretaries.

As we pass down the corridor we come to the delightful rooms of the Massachusetts Baptist Missionary Society. These were formerly occupied by the *Watchman*. It may be imagination, but the genial Secretary, Dr. Eaton, seems to have gained new strength since entering these sunny rooms. At the end of the corridor we find the rooms of the *Watchmen*, which, if not as sunny as those they formerly used, are more commodious. Here is a table filled with the latest literature and Baptist friends are invited to drop in and rest awhile. The officers of the State Y. W. C. A., and the Evangelistic Association are also upon this floor. We would speak in the highest terms of the kindness of the Superintendent and employees connected with Tremont Temple during the trying days of repairs and removal. We have been helped through many a hard experience by their patience and willingness to work over time. We believe the days to come in our new rooms will be days of achievement in the various lines of work to which the Lord has called us.

We have heard with sorrow of the death of Mrs. A. E. W. Robertson, of Muscogee, I. T., who for more than half a century has labored among the Seminole and Creek Indians. She translated the entire New Testament from the original Greek and a part of the New Testament from the English version into the Creek tongue. It was the privilege of the writer to be entertained in her home in Muscogee in 1888, and meet this consecrated woman, and her daughter Miss Alice Robertson.

A recent letter from Mrs. F. L. King, among the Arapahoes at Watonga, O. T., tells of a revival which has cheered their hearts. Christian meetings were held, and ten Arapahoes came out boldly on the Lord's side.

COAMO, P. R.

A very interesting letter has been received from Miss Greenlaw at Coamo, Porto Rico. A greater part of her school are young ladies who are hungry for knowledge. All girls in Porto Rico are supposed to have finished their education at the age of fourteen. These girls have no education, no training along any line, in knowledge of the care of the body or the home, living in want and filth, yet such bright, attractive faces.

### One of Spelman's Graduates



GEORGIA R. DWELLE, M. D.



GEORGIA R. DWELLE, M.D. was born in Albany, Georgia, February 27, 1883, during the temporary stay of her father in that section of the State, while engaged in pioneer missionary work. Her primary training was received in the public schools of Augusta, Ga., from which in her thirteenth year she entered Walker Baptist Institute of the same city, where she spent three years. From this Institution she entered Spelman Seminary, Atlanta, Ga., graduating in two years. In the fall of 1900, Dr. Dwelle matriculated at Meharry Medical College (now Walden University) and after an excellent record which was characteristic of all her school life, she completed the four years' course with honor, receiving her diploma in the spring of 1904, near her twenty-first year. In this same year Dr. Dwelle met the Medical Board of Examiners of Atlanta, Ga. and with about seventy-five white applicants and six colored she took the required examination. To her great surprise she received the second highest mark of the entire number, making ninety-eight per cent. for her general average and one hundred per cent. in nine of the subjects.

Dr. Dwelle is the second woman to pass the Medical Board of Ga. and the first colored woman. Contrary to her expectation she found herself well treated by the State Board (white) no prejudice being noticeable. The same treatment has been accorded her during her two years' practice in Augusta, Ga., where she has been called to practice among the whites as well as blacks. Despite the fact that she is in a city where there are at least ten colored male doctors this young female physician has succeeded in building up a good practice and enjoys the profound respect of the fraternity for her clear and accurate diagnosis and treatment of severe cases.

We feel a just pride in Dr. Dwelle's success, as she is the first graduate of Spelman Seminary to enter the medical profession.

A brief visit from Dr. Chivers upon February 10th tells of a remarkable revival spirit in Indian University, Bacone, I. T., during the past few weeks. Few unconverted persons remained in the school.

### Echo Mission, Delarde, New Mexico



SCHOOL opened at Echo Mission the eleventh day of September, 1903. The teaching force was Mr. Rishel, Principal, Miss Mary Lake, Primary teacher, Mrs. Gladys Ostermeier, Industrial teacher, and the writer as assistant in school, and in all things that are to be done, at all times.

By the close of September the people at Alcalde clamored so loudly for a school that we thought it better to send Mrs. Ostermeier there than to keep her at Echo Mission.

Before the close of October a new cloud appeared. While in Roswell, Mrs. Ostermeier had come in contact with some Seventh Day Baptists, and their doctrine of keeping Saturday for Sunday appealed to her strongly, until it became her settled belief. There was, of course, nothing to be done save to ask her to resign and seek a new teacher. Accordingly, Miss Willie B. Strother, of Waco, Texas, came to take up the work which has had so many interruptions. At Echo Mission the sewing for the girls had to be dispensed with, but all other things went on as usual. Mr. Rishel goes to Alcalde every two weeks to hold services. Services and Sunday School are always held at Echo Mission Sunday mornings. There has been a good attendance in school. Sixty-five pupils have been enrolled. Some of these are Americans, the children of Mormon parents, who come to stay a while in all these valleys. No one knows why they thus come, unless it be to win the poor Mexicans to their religion.

On Christmas morning there were exercises and a tree in the chapel. A band of boys in Waterloo, Iowa, had sent useful gifts, and these aided by pretty picture books, belts and fancy collars, made by the teachers of Echo Mission, and bags of candy furnished by the teachers made a pretty display on the tree. Christmas morning was extremely cold, but the warm, bright chapel was well filled by pupils and parents. A long pennant bearing the message, "Merry Christmas," floated from the tall flag pole.

On Friday, December the twenty-ninth, all the mission family, snugly tucked themselves into the uncovered spring wagon, bound for a drive to Santa Fe, a distance of forty-five miles. We left Miss Strother and the big dog "Duke" to look after the house and a Mexican to look after the domestic animals. The wind all that day was high and cold, and at sunset the snow fell fast. One of the horses became weary, and all took to the road for a three mile walk. The road lay over the hills. It was built by convict labor and was a magnificent high road. It stretched on and up white and long. Fairy snow houses in the high hills, with trees all about them kept us walking to reach them, and the walk became a walk into fairy land. At last the lights of the city burst upon our vision, the horses rested, and in fine spirits, flew into the streets, and the hot supper and good beds at the hotel were thoroughly enjoyed. Sunday we spent going to church. We went to vesper service also, at the Catholic cathedral just to hear what it was in a Catholic city, the city of the "Holy Faith."

We found a repetition of much we have heard here, and wondered how people can love its lifeless, slow chants and its shame.

On New Year's day we drove home. We met many people and Mr. Rishel wished everybody a cheery "Happy New Year." Some of the people looked glad, others looked startled (the Mexicans) and said "a", with that hopeless accent some of the lower class of Mexicans have.

When one has "stayed by the stuff" all summer in these lonely lands, and had the pull of the school for four months with its attendant slowness and irregular attendance it is a great treat to have such an outing as this was to Santa Fe.

"But what of the spiritual outlook?" you ask. God knows, we do not. On January, the 16th, Rev. J. G. Sanchez, pastor of the Mexican Baptist church at Las Vegas, came to hold meetings. He went away January 29th. During his stay with us he preached every night. Not more than an average of twenty persons attended each meeting, but each night some new ones came, so that many heard the Word. He made many personal visits. He and Mr. Rishel drove to Alcalde and held four or five services. They went into the Indian Pueblo of San Juan, where the priest lives and where there is a great gilded statue of the Virgin in the street. On the base of this statue is the inscription in Spanish, "I am the Immaculate Conception." Go into this plaza where you may see you will always see Indians kneeling and praying to the "Mother of God," as they call her. Mr. Rishel and Mr. Sanchez announced that they would preach in the house of a Mexican who lives in the plaza. When the night came, the old chief of the Pueblo came to the house of the Mexican and shaking his fist in their faces told them they could not preach in that Pueblo, told them they could not preach in that Mexican's house, if they did there would be serious trouble. The two ministers went to the justice of the peace and found that they could hold services in a man's house, but not on the streets of an Indian Pueblo, if the chief objected. So they held services in the Mexican's house, and had his family for an audience! But they talked till far into the night, so eager were the man and his family to learn the way to truth, the way to life.

However, a week previous to this experience, Mr. Rishel and Mr. Sanchez had gone into the Pueblo and by singing on the porch of this Mexican's house attracted the Indians so that a company of them went into the house and heard of Christ the only way of salvation. We learned afterwards that the priest incited them to threaten the preacher and use violence, if necessary.

Into many places they went, bearing the gospel message. Some heard it gladly, others said, "We want to think about it longer," others mocked and said "We do not want to listen to you, because you do not believe in the mystery of Mary." It is not easy work, is it? Could Torrey or Alexander stir them, think you? It seems like the valley of dry bones, in the prophet's vision.

But to those who have stood so staunchly by the school let me say, that Mr. Sanchez said the people had kind words for the school and wanted it to continue. Day by day these young people, these children, these tiny tots of the mission, must read, must hear, must learn the Bible truths. Is it to be all in vain? Perchance some day, some of these young spirits bolder than the others, will break away from the old moorings and set sail upon the sea of God's love and mercy, and Christ's redemption, and the others seeing the joy and triumph of those who live the new life will follow, follow even in the steps of the One who invites them to come.

ELIZABETH R. RISHEL.

"A little corner for my Lord, to till,  
A little chalice for my Lord, to fill,  
Some blessedness to know, of labor done,  
Some quiet resting at the set of sun,—  
And comes God's peace to overbrim my soul;  
Life hath no fragments. 'Tis a perfect whole."

## Home Mission Echoes

### Indian Territory



THE following pathetic letter was received by Dr. Murrow from Rev. S. H. Miller, an educated Seminole minister. We hope all Christians will remember these civilized tribes in prayer.

SASAKWA, INDIAN TER., Jan. 7, 1906.

REV. J. S. MURROW.

Dear Father:—Our Seminole church at Wewoka has arranged to celebrate the Lord's Supper on Sunday, March 4th. That is the day on which all of our tribal governments, in this Territory, are to be dissolved, and, as nations, we pass out of existence. Of course this makes our hearts very sad.

I beg to suggest to the Governors of the Five Nations that they each issue a Proclamation calling upon all our Indian people to spend that day, Sunday, March 4th, as a day of fasting and prayer. We cannot help mourning that day because it witnesses the death and burial of our nationalities of which we have been so proud and loved so well. We may well fast in connection with our mourning.

Prayer too is appropriate. Let us pray that God will still be with and guide and bless us in the great and untried new relations of life that lie out before us. As we look forward to the responsibilities that will come upon us as individual citizens of the United States, our hearts tremble with fear and dread and we exclaim, "we are not sufficient for this tremendous change." Well may we pray and ask our Heavenly Father to protect, strengthen and guide us in these new duties. We should pray that God will help us to hold fast to each other; to be true to each other and to encourage and strengthen each other. The strong should help the weak.

We should pray that God may incline the hearts of the white people to deal kindly and justly by us in our new duties. We should pray that we may be preserved from designing men who would rob us of our inheritance. We shall need to be enlightened in the new laws of the land, new to us, by which we are to be governed and which we must obey. These laws will seem strange and hard to many of our people. If we can be taught and encouraged and dealt with kindly and honestly and fairly we will try to obey all the laws as well as we can. Let us pray to God to guide and bless us in all this new life and thus there may be a resurrection from death unto life. O that it may be a higher and better life for time and eternity!

If the Governors of our Nations do not see fit to issue a Proclamation, as above suggested, I trust that all the Indian churches of all the denominations throughout the Indian Territory will take this matter up among themselves and carry out these suggestions. A day of universal fasting and sincere prayer by all of our Indian people will do us good.

Your son,

HOUSTON MILLER.

### Pawbuska, Oklahoma Territory



IT is with a grateful heart that I write this letter telling how the Lord has been pleased to bless our work at this camp. We have been having meetings for almost three weeks and have had the pleasure of seeing eight happy people buried with Christ in baptism. It was a pretty and impressive scene, and new to almost all of them for they were all sprinkled either in the Catholic, or M. E. church. There was one old lady who has been coming almost a year. She told us last summer that when she saw the light and heard the music she could not stay away. After she was baptized she was so happy she stood by the water talking and smiling and clasp-



OUR SCHOOL AT LODGE GRASS, MONTANA, WITH MR. AND MRS. PETZOLDT AND MISS HICKS

ping her hands. But she talked in Osage so I did not know anything only one word, "Sogony," which means "good." And they all were glad to witness for their Saviour, and all but one, I think, has led in prayer. One who has been a Christian since last summer and has been so earnest and faithful said the mescal bean eaters had tried so hard to get him to give up this road and go back to mescal again. They told him this was the old road and the mescal road the new. He told them this was the old road but it was new to him and if they would just get Jesus in their hearts once it would be a new road to them. That was an Indian that can talk very little English, but reads his Bible most all the time. This same man after he became a Christian told us he was going to walk in the Jesus road all the time, but he would have to go alone as his wife would not listen to him but would go off and gamble and go to the dance. She soon got to coming to church and the night he united she came too and it was hard to tell which was the happiest. There was another one that made such an impression on us. He talked one night after the Christians. They had said they were poor, meaning that they had no relatives living. When he got up he said, "I am a poor sinner, a wicked man. You talk about being poor. You are not poor, I am. You are rich. You have a Father in heaven. I have no Father on earth, I have none in heaven. I wish I could say I had one in heaven." The tears were streaming down his cheeks while he talked.

January 31, 1906.

(Mrs.) C. W. BURNETT.



## The American Baptist Home Mission Society

Something About its Organization, Departments and Methods of Work



I believe the readers of ECHOES will be interested in a familiar talk concerning the inside of the great parent Home Mission Society which is proud to include them in its loyal constituency.

In a general way there is an understanding as to how missionary operations are carried on, but few people know much about the details. We have heard good members of our churches wonder, more than once, what there could be to require the attention of two or three secretaries all the time, just to superintend missionary work. We should like to place such persons where they could watch for one week the Corresponding Secretary of the Home Mission Society and know just the amount of thinking and planning and corresponding and interviewing and directing that falls to his lot. There would never be any question after that concerning him, save as to how he could do so much and live. The same result would follow if the same observation could be made of any other of the officers or workers at the Rooms or in the field. The work is like that of the pastor in one respect—it is never done. There is always something unfinished for the morrow, no matter how late the electric light may burn. The multitude of details cannot be understood without an inside experience. To learn the facts of the case is to know that the work of the Home Mission society is carried on, and has been, with an insufficient force, so that much has to be left undone that might profitably be done, when the greatness of the cause is considered. There has been the strongest kind of feeling that the administrative expenses must be kept at the lowest possible point consistent with efficiency; and if there has been an error, it has not been on the side of highest efficiency but of economy. We know of no other missionary society of anything like the same magnitude of operations that has so small a working force. We do not say this boastfully, but simply to record a fact; for the Baptists ought to know that their home mission interests are served with all possible economy, and their benevolence flowing through this channel is made to reach as far as possible. In all the affairs managed by the Society, in the conduct of its schools among the colored people, in its mission fields, the same principle of careful and economical administration obtains. This is why such remarkable results have been secured in proportion to the money investment.

### A SAMPLE OF WISE MANAGEMENT.

Take this as an illustration. Recently there was a great meeting in Carnegie Hall, New York, in honor of Booker Washington and Tuskegee Industrial College, at which it was

stated that the income from endowment was \$90,000, which left it necessary to raise \$90,000 more every year, as the annual expense of running the College, with its 1,800 students, is \$180,000. Now we have nothing to say about that, or against the effort to endow Tuskegee; but it is only fair to tell our Baptist constituency that the total amount given by the Home Mission Society and the Boston Woman's Society for all our 12 higher and 19 secondary schools in the year 1903-04, with an enrollment of about 8,000 pupils, was \$165,000; and this included \$72,000 for buildings and other purposes. Yet our work, educationally, is in no respect inferior. This is a remarkable record for which due credit should be given, and it makes a pretty strong appeal to practical men and women who have means to aid in the work of educating and uplifting the colored people. We give this as an example of a splendid management that is characteristic. Dr. Morehouse has not only the quality of constructive statesmanship but of business sagacity, and he has impressed his ideas upon his workers in all departments.

### THE ORGANIZATION

Let us now look at the executive and official personnel. A list of names may mean much or little, according to what we know about them. Dr. Edward Judson said to me a few days ago that he found both interest and profit in reading the chapters of names in the Old Testament, because names had their special significance, and simply to be named in certain connections was in itself a revelation of character. There is much of truth in this idea. To be an officer of the Home Mission Society, or a member of the Executive Board, is much in itself. It is not chance that puts persons in these places, and their occupancy discloses both character and interest in a cause of surpassing importance to America and humanity.

First, then, read the names:

President, William S. Shallenberger, Washington, D. C., Vice-Presidents, Hon. E. H. Haskell, Massachusetts, A. D. Brown, Missouri; Treasurer, Frank T. Moulton, New York; Auditors, Edgar L. Marston, L. F. Requa, New York; Corresponding Secretary, Henry L. Morehouse, D.D.; Field Secretary, E. E. Chivers, D.D.; Editorial Secretary, Rev. Howard B. Grose; Assistant Corresponding Secretary, Rev. Alex. Turnbull, New York; Recording Secretary, Alvah S. Hobart, D.D., Pennsylvania; Church Edifice Work, D. W. Perkins, Esq., in charge.

## Home Mission Echoes

### EXECUTIVE BOARD

E. J. Brockett, East Orange, Chairman; W. C. P. Rhoades, D.D., Brooklyn; Rev. B. B. Bosworth, New York; W. A. Grippin, Bridgeport, Conn.; J. G. Affleck, Yonkers; Edgar O. Silver, E. Orange; Stephen H. Plum, Newark; Rev. C. D. Case, Ph.D., Brooklyn; L. H. Blackman, D. L. Wilcox, New York; C. R. Hetfield, Brooklyn; Rev. Alvah E. Knapp, C. B. Canfield, New York; Gardner Colby, Orange; R. P. Johnston, D.D., New York; Ezra H. Stevens, Albany; L. W. Maclay, Yonkers; Rev. E. T. Tomlinson, Ph. D., Elizabeth; Rev. W. W. Pratt, Philadelphia; Rev. F. M. Goodechild, Kerr Boyce Tupper, D.D., New York.

President Shallenberger is the leading layman of Pennsylvania, and followed his successful career as Member of Congress by becoming an Assistant Postmaster General of the United States, which office he still holds. He is a member of Calvary Church of Washington, and as his pastor, Dr. Green says, is one of the best loved men in public life at the capital. The first vice-president needs no introduction to New England Baptists, and his name is a sign of his interest in the Home Mission work. Colonel Haskell has plenty of reason to be proud of his preservative work in connection with our forests, and equally of his creative work in the model manufacturing plants, including the towns surrounding them, which are foremost of their class in New England. As for the Executive Board, whose names do not commonly get into print, it surely is worthy of recognition that these twenty-one men, nine of them busy pastors and the remainder busy laymen of large affairs and responsibilities, should cheerfully and without other compensation than the reward of a good conscience give so much time and thought to the supervision of the Society's affairs. In addition to the regular monthly meetings, there are special committee meetings, and nothing goes at loose ends. There are four standing committees: Finance, Missionary, Educational and Church Edifice, which consider in detail the matters belonging to their division of labor. These Christian men are directors who direct, and faithfully discharge the duties they assume because of their recognition

of the importance of the Home Mission cause. Some of them have been on the Board a long time. It was only recently that the venerable Dr. Edward Lathrop retired, after a connection covering a full half century.

### THE EXECUTIVES

Of the Executive Officers it is not necessary to speak at length, because they are sufficiently well known. Dr. Morsehouse, the chief and leader, after more than a quarter century of active and indefatigable service, seems to grow younger with the years, and never was more alive to the problems or alert to see the openings that mark the path of Home Mission need and progress. The ease with which he carries pressure that would break most men physically is always a wonder to his friends. The invaluable character of his service is fully recognized, and there is no reason why it should not be spoken of while he is still alive. He has a ready lieutenant in Dr. Chivers, the Field Secretary, who has learned how to sleep under any conditions, eat all sorts of provender at all sorts of hours, and maintain the poise of a Christian gentleman—which is saying a good deal for a man. He is now earnestly engaged with Dr. Cornelius Woolfkin, our general evangelist, in the remarkable evangelistic movement, reports of which will be given elsewhere. Here it can only be said that the influence of this work upon churches, pastors, and educational institutions is of the permanent kind. It has in it the element of enduringness, of perpetual fruitage. Already to many Christian leaders prayer is a new power and pastoral evangelism a new phase, while to many others the joy of salvation has come.

### AT THE ROOMS

Look in at the Rooms in New York, and you will find a crowded and busy place. The offices are in the Metropolitan Building, which in location is central and accessible, fronting on Madison Square, Twenty-third street and Fourth avenue. The Rooms are on the seventh floor, Fourth avenue front, and most of the offices have a clear view over the roofs to the East River and the Borough of Brooklyn beyond. The light is



SECRETARY MORSEHOUSE AT HIS DESK IN THE BOARD ROOM

good and the outlook suggestive. The problems of the great city are ever before the thought of the workers. If the full story of the diverse population living within eyerach of the editor's window could be told, it would serve to arouse Baptists to the most pressing of all questions—that of the inflowing tide of aliens, the conditions of the slums and tenements which make righteous living beyond hope if not impossible, and the abandoning of great and needy sections by evangelizing agencies.

The first office in the suite is the Treasurer's, where Mr. Moulton attends to the details of receipt and expenditure running up into the hundreds of thousands of dollars annually. The amount of detail is amazing. To get some idea of it, as to receipts, take a copy of *The Home Mission Monthly* and look over the fine type at the end, where the receipts from churches, societies and individuals are acknowledged item by item—the amounts ranging from 30 cents to thousands of dollars. Then there are the insurance accounts and the investment accounts, all together making a large amount of bookkeeping.

Next to the Treasurer is the Editor, whose difficulty is not to get good Home Mission material, but to get space enough to use half of it, and whose perplexities come through the effort to make a magazine as handsome in typography and illustration as *Harper's* or the *Century*, without their abundant capital and income. His desk is "littered-ery," as a friend remarked, who possibly had literary in mind, but was confused by the evident facts. The decorations are chiefly Indian, with a classic intermixture. It is his duty to edit *The Monthly* and a division of *ECHOES*, to prepare and edit the literature of the Society, and keep the denominational press informed concerning the Home Mission work.

The statistician, who has to have at finger's or tongue's end every appointment of missionary or teacher and all about them and their quarterly reports, has office next; and adjoining him is the legal member of the corps, Mr. Perkins, who has the church edifice department, with its gifts and loans, for one part of his work, and for the remainder the questions constantly arising relating to wills, bequests, settlement of estates, and all other matters requiring legal training. In the next room is the assistant corresponding secretary, Mr. Turnbull, who in addition to the detailed work of his position is the recording secretary of the Executive Board. Years of service have given him the necessary familiarity with masses of detail that must be mastered and handled promptly. With him is the District Secretary for New York and northern New Jersey, Dr. McBride, who has a wide field to penetrate with his eloquence. In a bit of an office beyond is to be found the Field Secretary, when he is not somewhere out on the field, which is most of the time. Here may be seen the bonnet and other trappings bestowed upon him when he was made a Crow chief and named "Ash-potech." Between whiles his desk is occupied in the morning by the new superintendent of work among the foreign peoples, Rev. James M. Bruce, who has his hands and heart full already.

Now you reach the Board room, in one corner of which Dr. Morehouse has his desk. Here the photographer caught him, and we aid the photographer in letting *ECHOES* see him at work. But the Board room, open to all comers, is no place for an executive, and by and by when some re-arrangements are made, the Corresponding Secretary will have a snug room of his own, where he can occasionally command privacy. These offices on the front of the building are all small except the Board room, and there is no spare space in them; but

they are made to do. On the other side of the hallway, with light from a court, are the rooms required for stenographers, literature, the subscription department of *The Monthly*, and storage and shipping. While the quarters are cramped, metropolitan rents make this necessary. There is no spare room on Manhattan Island, not even with the skyscrapers which give a building much more area up and down than it has on the ground. Work at close quarters is not minded, however, by the office staff of the Home Mission Society, for the steady daily movement goes on without friction, all parts of the machinery being oiled by the spirit of hearty coöperation in a work of vast outreach.

#### THE OUTSIDE STAFF

Leaving the Rooms for the wider circle of superintendence there is a systematic division of labor which renders it possible to cover the entire country both in the matter of stimulating missionary collections and administering missionary affairs. The District Secretaries, eleven of them, form one division and a most important one. Dr. Hazlewood, who is known to all New Englanders, has all New England for his domain, and must try to make himself ubiquitous enough to exploit the needs of the work from Connecticut to Maine, from coast to the Green Mountains and Berkshires. By voice, lantern, literature, precept and persuasion, he must do in his large and most important district what every other equally devoted secretary must do in his own particular province.

*The Monthly* has told of these men and their work in detail, and the record answers forever the query, "Why is the district secretary necessary?"

Then come, in the sphere of missionary activities, the general superintendents—five of them. Three are in the great Home Mission territory of the West, Northwest and Pacific Coast; a fourth, Rev. G. A. Schulte, is in charge of the German work; and the fifth, Mr. Bruce, looks after the foreign work in general, as the Italian, French, Slav, Bohemian, etc. On the Pacific Coast we have the stalwart Dr. Wooddy, whose six-foot-four make this incident especially good. As he was walking down the street of one of our great cities, accompanied by a companion very much shorter than himself, he heard a street urchin call out, "Yi, Yi, Jimmie! Won't he be a help to his mother when he grows up!" The genial doctor had to stop and laugh: and counts that the best one ever perpetrated upon him. In the Trans-Mississippi Division the Society has long been represented by Dr. Rairden, who is bishop at large. In the Upper Mississippi District Dr. O. A. Williams fathers the feeble interests and carries on a ministry greatly appreciated. In cooperation with the States, chiefly in the Great West, the Society has a corps of general missionaries, to whom the denomination owes much of its rapid development and its strength and influence. The work of these men on the field is incalculable in results. In Eastern Cuba, Dr. Moseley combines the work of general missionary and superintendent, and in Porto Rico, Rev. A. B. Rudd is general missionary. This will indicate how the work is directed from various sources, with the oversight of all in the Corresponding Secretary's office in New York. Since Dr. MacVicar's death there has been no superintendent of the Society's educational work, and extra labor has fallen upon the chief executive along this line.

#### THE FIELD SECRETARY

Here, there and everywhere, but nowhere long, with North America as his field—that is the kind of life Dr. Chivers has to manage. In the last year, for example, he travelled over

## Home Mission Echoes

40,000 miles, and more than 800 of them by wagon route where the railroads have yet to be built. His duties included attending State and Territorial Conventions, thirteen of them, from North Dakota to New Mexico, Michigan to Oklahoma. The frontier fields demanded attention. One journey of over 300 miles by wagon took in the wonderful Big Horn Basin in Wyoming, a section that is through irrigation going to be one of the garden spots of the world. Pre-empting this territory for Christ is the Home Mission work here, and faithful missionaries are at work developing the Christian resources. A week was spent by the Field Secretary in Utah, attending the State Convention, visiting our churches and mission fields, and encouraging the workers in their struggles against the crushing and blighting influences of Mormonism. Utah is a most needy mission field, and hopeful, too, in spite of the common impression otherwise. Then there were conferences to participate in, appointments at assemblies to keep, and many details of work among the Indians and the foreigners to look after. Add to this the large correspondence, the dedication services and numerous addresses called for, and the varied service of the Field Secretary may be somewhat appreciated. The life is a wearing one, and the man called to it must give up the comforts and joys of home life. The word sacrifice is written indelibly in his vocabulary.

### THE SUPERINTENDENTS AND GENERAL MISSIONARIES

The same is true of the Superintendents and General Missionaries. Their territory is large, the demands are incessant, and they are on the go nearly all the time. They live literally en route, sometimes not seeing their families for weeks and even months. Indefatigable servants the Society has in these responsible positions; workers who can not only see what ought to be done, but get it done. Everyone of them

measures up to President Martin B. Anderson's standard of men who can "bring things to pass." Dr. Woody is known on the entire Pacific Coast. Dr. Hairden has a like acquaintance and influence in the great central West, the Trans-Mississippi Division. The Indians, located in his territory, do not feel that a gathering or association is complete without his presence. Dr. Proper is a District Secretary in title, but he is everything to the cause, and sows Home Mission literature and influence broadcast over his four great States of Iowa, Nebraska, Colorado and Wyoming. These men are types of the alert Home Mission workers, and are named, not to discriminate, but because they occupy the fields that are peculiarly pioneer in character. They have the great stimulus in effort of being where progress and change are visible. Probably when it comes to downright hard work of least encouraging sort, no representatives of the Society have a more perplexing and difficult and delicate task than the men who are trying to educate our established church members to their missionary privileges and responsibilities. The faithful women who are doing something in the same line in the churches will understand that. It is simply astonishing that there should be difficulty in arousing Christians to the absolute necessity of Home Mission effort, and the vast enlargement of it, if our American institutions and our Protestant Christianity are to be the permanent and controlling factors in the Republic. But hard or easy, we must keep at it, from love of country, home and God.

Those who would like to know more about the actual life and experiences of the field workers should send for the sketch by Rev. L. W. Riley, of Oregon, entitled, "Some Personal Experiences of a General Missionary," published by the Home Mission Society. It is both enlightening and enlivening and shows incidentally of what stuff such men are made.



THE EDITORIAL SECRETARY IN THE HOME MISSION MONTHLY SANCTUM

### The Various Departments

Having seen something of the organization and personnel, let us consider the various departments. There are three convenient divisions of the work—the Missionary, the Educational, and the Church Edifice. The first comprises the frontier and pioneer missions, the establishing of churches and aiding in the support of pastors where the churches are too weak for self-support, the work among foreign populations, the missions among the Indians and Negroes, and those to our Spanish speaking neighbors in Mexico, Cuba and Porto Rico. The Educational Department covers the great school system among the colored people in the South, the schools among the Indians and in Mexico and elsewhere. In this phase of our work the women are especially interested, since their Society co-operates in the support of teachers. The Church Edifice Department has the important task of helping homeless churches to build houses of worship, an essential thing to do if permanency is to be secured. The phrase "Hundreds of homeless churches"—which can be written of more than one section in the West, covers a pathetic and heart-stirring condition, which would arouse patriotism and piety and generosity if the half of the story could be told.

#### DOES IT PAY?

Thus we have talked about the work of our loved Home Mission Society. Figures cannot tell it; past all human computation is the good accomplished; vast the responsibilities resting upon our people to support the work. Just now a cloud of debt rises above the horizon. We appeal to the good women of New England to do their part to see to it that there shall be no debt to cripple or disturb but such an enlarged giving as shall make advance possible. We are sure that the more the work of the Society, its methods and aims, and the imperative necessity of its cause, become known, the larger will be the interest and the resources.

Let us all unite to bring about the realization of that inspiring motto which brings into vision the Society's goal, "North America for Christ."

### Notes from the Field

AN Evangelistic Conference was held at the First Baptist Church in Indianapolis by Drs. Woolfkin and Chivers in January, and special meetings were subsequently held by the pastor, Dr. Villers. At the Conference some sixty pastors were present, and there was a quickening of spiritual power that will long be felt in many churches. Dr. Villers speaks in the highest terms of the work done by the Home Mission Society's leaders. Such interest developed that a second week was arranged for, and Dr. Woolfkin preached to large audiences every evening. There have been many conversions, but the greatest results will come from the new evangelistic spirit which many pastors declared they had received.

At Denison University Drs. Woolfkin and Chivers held one of the most important students' meetings of recent years. The interest grew upon the student body until the leaders in college life were led to open confession of Christ. The senior class was profoundly moved, and it is the president's belief that before graduation every member of it will be a Christian. In one service 25 students, leaders in every department, declared that they had accepted Christ as Saviour and dedicated their lives to Him. Not less than 50 conversions are

reported. It was a great week for the college; and faculty and students are filled with rejoicing.

PRESIDENT HARRIS of Bucknell University will deliver the baccalaureate address at the commencement of the Leonard Medical School of Shaw University on April 12th.

THE First Osage Baptist Church has been organized with ten constituent members. On the 21st of January seven converts were baptized, and with the three missionaries they made up the membership of the First Christian church of any denomination among the Osages. Rev. C. W. Burnett, the missionary in charge, says that if these new members walk straight, there will soon be others to follow them. There is a point in that remark that many of us might take to ourselves.

SPECIAL meetings have been held at Shaw University, led by Rev. George O. Bullock, a graduate of the institution and now pastor in Charlotte. President Meserve sends the remarkable statement that of the 508 students enrolled, so far as can be ascertained only nine are unconverted. How many schools can make a showing like that? In such schools the Home Mission Society is laying hold of the Christian element in the South and making it a factor in the elevation of a race.

At Sparks, Nevada, Pastor F. H. Webster leads a membership of 38, and has a Sunday school of over 200. Sparks is a new town; the church is a new church, only a year and a half old; but things move, and the people have a house of worship costing with the site about \$3,700, and a good parsonage. There is already a population of 2,500, and railroad repair shops make growth certain. Fire recently damaged the meeting house and destroyed the pastor's library, but in spite of this hindrance the interest is unabated, and the outlook full of hope.

SPECIAL meetings in the Missions at Velarde and Alcalde, New Mexico, with Rev. J. G. Sanchez, a Mexican pastor and missionary, as the preacher, have resulted in a number of conversions, and the cause for which Rev. W. H. Rishel is laboring so faithfully will be much strengthened in consequence.

DISTRICT Secretary J. H. Franklin visited Indian University at Bacone recently, and held special services for the students. Acting President Guernsey says the results were fruitful almost beyond his hopes. At the close of the meetings every student in the boarding department was a professing Christian. There had been a prayerful preparation for the meetings; teachers and Christian students worked faithfully to bring about the conversion of every unconverted student. Indian University is now a Christian school indeed.

In Watertown, Mass., a hall used by the Lettish people for a theatre has been secured for Sunday evening services, and Rev. J. S. Grundman reports that about 100 were present the first Sunday evening; people who would not attend a church, but were drawn to the hall. Six have been baptized in this Lettish work during the past six months.

FORTY-FIVE students at Cherokee Academy, Tahlequah, mostly among the advanced grades, have professed conversion in the meetings which Rev. J. H. Franklin held at the school. Principal Pack says this is the greatest revival the institution has known.

So from all sides the news of evangelistic ingathering comes.

# OUR YOUNG PEOPLE

CONDUCTED BY  
ANNA SARGENT HUNT.

## The Little I can do

The little I can do I will,  
My talent shall not rust;  
However weak, I shall fulfill  
With faithfulness my trust.

## From the Hill-top to the Sea

**P**ERHAPS as our young people look at the topic for this month as indicated on page 2, they may turn away saying "What have we to do with the Board of Directors, as related to the General and the Women's Societies, with the Administration and the Methods of Work?" We should say much every way.

Upon your co-operation and interest and gifts, young men and women, the Boards count largely. They are constantly grateful that amid the numberless demands on your time and strength the claims of Missionary work in our own country are not unheeded. Do not be a bit discouraged though your work seems to you insignificant as you realize how much there is to be done.

Some of us, last summer sat down by the side of a little sparkling streamlet among the mountains. How clean and white were the pebbles over which it ran and how the bending grasses and tiny blossoms along its sides were always thanking the shining drops of water for their refreshment. The singing of the birds over head and the rippling of the brooklet were restful sounds to us when we were wearied with the ceaseless stir of our work-a-day lives and selfishly we might have said "The streamlet soothes me and I care not if that is its only mission."

But it was not to end there, for down the mountain side, sometimes gathering its forces for a miniature waterfall, over the plains and through the valleys, losing itself as far as our eye could have told in the rushing river, but surely out to the sea went our mountain streamlet, helping and blessing many a one from the moment it timidly ventured forth into the world from the spring far up on the hill-top.

Could the little brook have caught a glimpse of the distant ocean it might have said, "It is grand and great, I am only a tiny stream and I can have nothing to do with its vastness."

Just so with our dear young people in their work. We can well remember a faithful band of mission workers among the young people of a church well beloved for many years. Pictures appear on the screen of memory, perfect reproductions

of what were realities—the carrying out of carefully prepared programs of mission study by earnest young men and women—deft fingers flying in the work of preparation for the sending out of barrels and boxes, and sweeter and more sacred than all, a glimpse of bending forms and the sound of earnest petitions as the young people asked the Father's blessing on their work.

Supposing as one this little company had said, "A great mission field stretches far away into the distance; ceaseless divide it into two parts—it is so little I can do, it may as well be reckoned as naught." How paralyzed would then have been its efforts! True might have been this estimate had it not been for the judicious Home and Foreign Missionary Boards. Without them, gifts and toil would have availed little. Like shooting into the air would have been the most ceaseless labor and sacrifice. With them there was established a vital connection with the uttermost parts of the earth.

As the streamlet through its various windings and fortunes finally came to the sea, so the Young People's Society, replenishing from its treasury the greater treasures of the larger Societies whose custodians are the respective Missionary Boards, came to have a part in the greatest and grandest work ever given to the Christian,—the evangelizing of the world. We hope that throughout our New England Baptist Churches there are still many distinctively Missionary Societies among the young people. We realize that the work is frequently carried on in C. E. Societies and the B. Y. P. U.

God speed the workers for the Master under whatever stand and they may rally. Let them feel that the Missionary Boards are looking to them for good cheer and hearty support.

In the Christian Endeavor ranks as the twenty-fifth anniversary is reached there are found four million members. To these add the hosts of workers in Societies more strictly denominational and what a mighty power for good is sweeping through the land.

North America for Christ! what a watchword for the millions of young people, and one is their master—even Christ, and He will lead them to certain victory.

"All that we are His claim demands—  
Spirit and brain and heart and hands."

The Thlinget language, Alaska, has no term for God, Jesus, Holy Spirit, Redeemer, Saviour, and no word which means faith, sin, forgiveness, resurrection, or heaven. "I am the good shepherd" means nothing because they have no shepherds and only wild sheep on the mountains.

## Our Little Folks



TWO OF OUR CROW INDIAN PUPILS

**DEAR LITTLE FOLK:**—We hope very soon to have a letter for you direct from the Crow Indian Mission School. Until then we give you the pictures of two of the school girls, Lena "Don't Run" and Jennie "Bad Horse," that you may be getting a bit acquainted.

We have been going the rounds of the primary and intermediate classes of our home Sunday School in company with one of the Crow Indian dolls mentioned in December *Home Mission Monthly*. Much interest was expressed in the boys and girls who are making and sending out these samples of their handiwork with the hope that their sale will bring much money towards the material and poultry to equip their school poultry yards. The doll mentioned was made by Lizzie Raiseup and is named Pretty Antelope.

We hope from this time to have a monthly Letter Box in which will be found messages from the children in our Mission Bands and Junior C. E. Societies, and from pupils in our schools.

It will depend on you, little readers, whether or not there are bright little messages found in the box. Tell of your work, any new way you have of raising money, in fact of anything that has interested you, for it may help somebody else.

It is a singular fact that a letter this month from the Sunshine Band of a Maine city tells of work commenced for the very school whose teacher's little daughter has also a message for us. You will all read them both we hope, and be ready in the coming months of this year to send us your own greetings.

## Red Feather, an American Boy



**RED FEATHER** was a tiny Indian boy away out in Arizona. When he was a baby he was called a pappoose, tied fast to a flat board of a cradle, and fastened to a limb of a tree, to be rocked by the wind while his squaw-mother worked. When he grew bigger he was sent to the primary room of a mission school, where he was taught the "Jesus way," and many things that he ought to know.

Red Feather found things very strange in the mission school. He had never slept in a bed or in a house, but had lived in a tent of bark called a tepee. What do you think he did the first night on going to bed? He turned up the mattress, lay down on the springs and tried to cover himself with the mattress. He was soon discovered and put to bed in the right way. A very good way he found it when he got used to it.

By and by Red Feather learned the meaning of some English words. He found out what fire meant, and kindlings, and stove, and put these together in his mind. Then he begged to be allowed to make a fire in the stove. He was sure that he knew. He put the chips and sticks together, touched a match to them and kindled a fire, but—oh, dear! He made it in the stove oven!

Red Feather was a bright boy after all. He could and did learn fast, though he made mistakes at first. Perhaps if we were Indian children we would not do any better than this really truly Indian boy. I hope as it is, that we all try as hard to learn as he does.—*Our Little Ones.*



RIDING THEIR PONIES TO THE LODGE GRASS MISSION

## Who Would Do Better?

**O**F two hundred and fifty Indian delegates who attended the last Mission Conference of the Sioux Indians in Montana, two-thirds traveled six to eight hundred miles in order to be present; four journeyed seven hundred miles by team, and four others came a thousand miles to attend. The missionary reporting this object lesson in missions adds, "These Indians like to sing the song 'When the roll is called up yonder, I'll be there,' and I am glad to say they live the song as well as sing it."—*Selected.*

## Rational Forms of Greeting

"HOW do you do?"—that's English and American  
 "How do you carry yourself?"—that's French.  
 "How do you stand?"—that's Italian. "How do you find yourself?"—that's German. "How do you fare?"—that's Dutch. "How can you?"—that's Swedish. "How do you perspire?"—that's Egyptian. "How is your stomach? Have you eaten your rice?"—that's Chinese. "How do you have yourself?"—that's Polish. "How do you live on?"—that's Russian. "May thy shadow never be less"—that's Persian; and all mean much the same thing.

## One Little Star

One little star in the starry night,  
 One little beam in the noonday light,  
 One little drop in the river's night—  
 What can they do? Oh, what can they do?

One little flower in the flowery spring,  
 One little feather in one little wing,  
 One little note when the many birds sing—  
 All are so little, feeble, and few.

Each little star has its special ray,  
 Each little beam has its place in the day,  
 Each little river-drop impulse and sway;  
 Feather and flower and songlet help too.

Each little child can some love-work find;  
 Each little hand and each little mind,  
 All can be gentle, useful, and kind,  
 Though they are little like me and like you.

—SUSAN COOLIDGE

## What the Spider Said

"I WAS spinning a web in the rose vine," said the spider, "and the little girl was sewing patchwork on the door step. Her thread knotted and her needle broke, and her eyes were full of tears. 'I can't do it,' she said, 'I can't! I can't!' Then her mother came and bade her look at me. Now every time I spun a nice, silky thread, and tried to fasten it from one branch to another, the wind blew and tore it away. This happened many times, but at last I made one that did not break and fastened it close and spun other threads to join it. Then the mother smiled. 'What a patient spider!' she said. The little girl smiled too and took up her work. And when the sun went down there was a beautiful web in the rose vine and a square of beautiful patchwork on the step."

—Babyland.

## How the Chinese Receive Mail



THE *Young People's Weekly* tells how mail intended for the Chinese in America reaches its destination. It is seldom addressed in Chinese characters, for the obvious reason that it would be almost impossible for the Postoffice Department to deliver it, as Chinese is not one of the languages Uncle Sam undertakes to read.

Chinamen in their native country, who have friends or relatives in America, generally understand this, and consign their letters in care of some well-known Chinaman, whose name is written in English, and he in turn forwards the mail to the one for whom it is intended.

When a Chinaman in this country writes to his people across the seas he invariably incloses an addressed envelope. This saves the Postal Department no end of trouble, for when a letter does come with nothing but Chinese characters on it, the finding of the owner is almost an impossibility.

As a matter of fact, names are not always easy even for a Chinaman to decipher. Every Chinaman's name is in reality a series of names added to one another, including a birth name, a clan name, a marriage name, a business name, and possibly others given to him to mark some stage of his life, all of which adds to the perplexity.



HELENA AND CLARA WRIGHT.

## Our Letter Box

OUR Treasurer received not long since the following letter from Two Gray Hills Mission. Out on the Great American Desert a "Precious Jewels Band" has been organized by the little girls whose pictures are shown above: CROSIER N. M., Feb. 7, 1906.

DEAR MISS DAVIS: I was seven years old January 3. I am sending seven cents for a Thank Offering.

Yours with love, HELENA WRIGHT.

This letter looks very short but it means a great deal to the little maiden to pay one dollar for her membership fee, and also send seven cents as a Thank Offering.

MISS JENNIE LAMONT writes from Bath, Maine, "A Sunshine Band" has been organized among the children. They meet with their leader and sew.

They have been dressing dolls and making skirts, etc., also cut patchwork and they are going to send their work with ours to the Indians in Mrs. Wright's School at Crozier, N. M.

Welcome little Sunshiners and may you send long rays of brightness into many a life that would be dark but for the Christian influences that are now thrown around them!